

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together."—JOHN 4: 35, 38.

No. 19. Vol. LXL.

Thursday, May 11, 1893.

Price One Penny.

GENERAL CONFERENCE.

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THIRD DAY.

SUNDAY, April 9th, 10 a.m.

The choir and congregation sang:

Do what is right, let the consequence follow.

Opening prayer by Elder Rulon S. Wells.

Singing by the choir:

Softly beams the sacred dawning.

PRESIDENT FRANKLIN D. RICHARDS

of the Quorum of the Twelve was the first speaker. He said that the works of God in the earth and our own personal experiences were occasions of gratitude, especially in view of our preservation in the truth. Such a variety of instructions had been given in the Conference as were adapted to all the duties of life, and if diligently heeded, they would be of great advantage. Surrounded by cares and anxiety, we were sometimes unable to gain all the benefits desired from the instructions of the brethren. In teaching the Gospel to the varied classes of the world it was discovered that some were prepared and others unprepared to receive it. It was therefore much more pleasant and profitable to teach the people at home, who are or should be of one mind, and that a willingness to receive it. Those who rejected these truths when delivered were under a heavy condemnation. We should be thankful that we had received, and

still retained the Word of God. God's work, as revealed to Moses, was the glory and salvation of man. Before the creation of the earth a plan had been formed for the restoration of man from his fallen condition, the whole needing not a physician, but those that are sick. Through the resurrection men would be brought to immortality and to such glory as would be merited by their labors. All the powers and blessings necessary to bring about these results had been restored in the dispensation of the fullness of times, and all who heard the Gospel were impelled to gather to Zion for the purpose of partaking of the blessings provided in the Gospel.

President Richards deprecated the fact that so many of the young people of marriageable age, remained unmarried. It was not good policy for them to wait until all material comforts had been provided, but young men and women should enter prayerfully into the marriage covenant, and then go to work together and make a home. The speaker's own experience had been of such a nature as to convince him of the justice of his advice. There was independence and manliness in this state, which could not be realized in any other condition. Every young man possessed the elements within him necessary to the establishment of a kingdom, and he should develop them. The future life should be looked after, and it should be the ambition of every one to establish a household in Zion. But the young people should prepare themselves to discharge the duties and responsibilities of the household, prayer, administration of the ordinances of the Gospel, etc. These things could be accomplished only by earnest effort. If the young people fully understood the sacredness of these matters, there would not be so much carelessness about them.

They would not be called upon to pass through the trying experiences of their fathers, but the commandment of God was just as binding upon them.

The principle of tithing was spoken of, and the observance of the law was urged, that this might be a land of Zion unto us. The tenth of a man's income belonged to the Lord, and it should be paid on every element which enters into the mortal life. The law was plain and simple, and should be implicitly lived up to. By this means ample revenue for the use of the Church, would be provided.

It was the good pleasure of God to give His children the kingdom. This kingdom had been inaugurated. The Prophet Joseph Smith having explained the difference between its inception and its fulness. It was to be hoped that before long the will of God would be done on earth as in heaven.

In this Conference, we were blessed with the presence of the full Quorums of the First Presidency, Apostles, Seventies, etc., and all things pointed to the fulfillment of the promises of God to us, through our prayers and obedience.

All were exhorted to pray and work for the consummation of God's purposes in the earth, and the elimination of all evil from the lives of men. Since the demand for missionary work is increasing it was expected that all eligible Elders would be in readiness at all times. Even those who

through sin felt themselves far away from God, should seek for Him with prayer and hope.

The Temple choir sang the selection,

A Beautiful City,

the solo being rendered by Sister Maggie Hull.

ELDER BRIGHAM YOUNG,

of the Council of the Twelve, was the next speaker. To those who had Zion in their hearts, her interests were foremost. It was of great importance that all should comply with the law of tithing. Unless we did, this would not be a land of Zion to the Saints. The Lord had manifested to him that the law of tithing was given because the people were not prepared for the higher law. It was revealed to educate them up to the acceptance of more elevated principles, and when they fully complied with the lesser law, the greater would be given, and rapid advancement would be the result. He who paid his tithing grudgingly and interpreted the principle of it according to his own selfish desires and interests would be judged accordingly and would not be prepared for a more advanced condition of the future and would be debarred the enjoyment of its blessings. This people are in training for the glorious work of the redemption of Zion. If the hearts of the people were right, their acts would correspond with that mental condition. The time would come when the pure in heart would go back to the land designated as the future central location of Zion. Blessed are they who are preparing to be numbered among those who shall enjoy that great privilege. Those who did not pay their tithes would not reach a position when they would be prepared to lay all they possessed on the altar. Without complying with the word of the Lord as it is given, no person could go forward, line upon line, step by step, toward a complete salvation. The actions of men were the product of their thoughts. How necessary, therefore, that our thoughts should be the promptings of the spirit of revelation.

The speaker here read from a revelation given through the Prophet Joseph on September 22 and 23, 1832. The passage embodies an injunction to the people to live by every word that proceeds from the mouth of God, for that word is given by the Spirit of God. It also proclaims that the covenant of the Priesthood had been revealed to the Saints not only for their sakes who had received it, but also for the sake of the whole world. It likewise states that those who are not acquainted with the voice of the Lord are under the bondage of sin, and in this way the wicked and the righteous could be distinguished from each other. The speaker testified that the Church was growing. He prayed for the triumph of the Kingdom of God.

PRESIDENT LORENZO SNOW

was the closing speaker. He expressed his pleasure with the blessings manifested during the Conference. It had occurred to him that two very strong temptations troubled us from time to time, and tended to draw our hearts from the idea of duty. One was the question, "What will people say of me, if I do so and so?" He had experienced this temptation in receiving the Gospel. It should be cast aside as soon as possible, and

we should do right notwithstanding the opinions of men. The other question was, "How much shall I give?" There was a tendency to be penurious in giving, and that which was unjustly withheld would be a source of anxiety. The safe plan was to give a little more than the required amount, and by this means the temptation would be vanquished. The safe course for all, was to retain the Spirit of God, and walk under its direction. Under these conditions, no one would need to walk in darkness, and all would be guided in the affairs of life. This Spirit should not be banished from us by the sins to which we are liable.

The blessing of God was pronounced upon the Saints and the world, to prepare them for the Kingdom of God.

The choir sang the anthem,

"Let the Mountains Shout for Joy."

Benediction by Elder Joseph W. McMurrin.

CLOSING SESSION.

2 p.m. Singing by the choir, the hymn commencing:

Ye simple souls who stray.

Prayer by Elder Heber J. Grant.

The choir sang the anthem:

O come all ye faithful.

THE GENERAL AUTHORITIES.

were presented, for the vote of the Conference, by President George Q. Cannon, as follows:

Lorenzo Snow, as Prophet, Seer and Revelator, and President of the Church of Jesus Christ of Latter-day Saints in all the world.

George Q. Cannon as First Counselor in the First Presidency.

Joseph F. Smith as Second Counselor in the First Presidency.

Franklin D. Richards as President of the Twelve Apostles.

As members of the Council of the Twelve Apostles—Franklin D. Richards, Brigham Young, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Mariner W. Merrill, Anthon H. Lund, Matthias F. Cowley, Abraham O. Woodruff, and Rudger Clawson.

The counselors in the First Presidency and the Twelve Apostles as Prophets, Seers and Revelators.

Patriarch to the Church—John Smith.

First Seven Presidents of the Seventies—Seymour B. Young, C. D. Fjeldsted, B. H. Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin.

Wm. B. Preston as presiding Bishop, with Robert T. Burton as his first and John R. Winder as his second counselor.

Franklin D. Richards as Church historian and general Church recorder, with John Jaques and Andrew Jenson as his assistants.

As the General Church Board of Education—Lorenzo Snow, George Q. Cannon, Karl G. Maeser, Willard Young, Anthon H. Lund, James Sharp, Joseph F. Smith, John Nicholson and George H. Brimhall.

As Trustee-in-Trust for the body of religious worshippers known as the Church of Jesus Christ of Latter-day Saints—Lorenzo Snow.

John Nicholson as clerk of the General Conference.

All of the voting was unanimous.

PRESIDENT GEORGE Q. CANNON

was the first speaker of the afternoon. He referred to the vast variety of thought and aspiration among the Latter-day Saints and the seriousness life possesses for them; the responsibilities resting upon the individuals, making their thoughts very serious. Such training being given to the children, would produce a beneficial development among the people. They were willing to undergo animosity and opprobrium for the sake of the work of God, because of being animated by the hopes of reward, better and higher than those of other people. On account of the superior promises given to the Latter-day Saints, they were willing to forego many of the ordinary advantages of life. President Cannon read from section seventy-six of the Doctrine and Covenants with reference to the promises given to those who receive the testimony of Jesus, and who overcome by faith. They should be entitled, according to the promise, to all that the Father hath; the fulness as Jesus received it.

The nature of the heaven anticipated by the Latter-day Saints was referred to, the statement being that such power as God wields over the earth, its elements, and mankind, should be given them; this power being lawful, and exercised in righteousness. The titles, "priests" and "kings" were not to be empty ones. In order to become joint heirs with Jesus Christ, it is necessary that we should manifest a willingness to consecrate everything to God's use. Those who have a full understanding of this law and its results, will not hesitate to show their faith by consecrating to God everything they possess, laying down their lives if necessary. There should, then, be no hesitancy in living up to the law of tithing. If we expect to attain to these promises, we must be self-sacrificing. Abraham had shown a worthy example in this respect, in the fact that though human sacrifice was strictly forbidden in the law of God, he was willing to obey the command of the Lord in giving His only son as a sacrifice to Him. The fore-knowledge of God concerning Abraham and the great promises to be fulfilled in him rendered it necessary, for Abraham's sake, to ask this great sacrifice of him, thus showing him worthy of being the father of the faithful, and, in a way, a type of God's willingness to sacrifice His Only Begotten. To emulate this example, and make necessary sacrifices, it is necessary to get faith, for without it such a course of life is impossible.

PRESIDENT JOSEPH F. SMITH

was the closing speaker. He thanked God for the wonderful attendance at Conference from beginning to close. It showed a popular interest in the work of God. He then devoted his attention to an explanation of his views relative to the law of tithing. Compliance with it did not amount to a great deal to the individual, but the aggregate was important. It contributed to the support of the poor, the sending of the Gospel to the nations and many other purposes connected with the establishment of the

kingdom of God. But there was a divine object above all such consideration—the intention of the Lord to test our willingness to obey Him. The tithe-payer was credited upon the books kept here with every payment made, but when we should be brought before the bar of God for judgment, the books kept on the other side would show precisely what we ought to have paid. Should there be a discrepancy it would be shown. The Lord insisted upon having the heart and the willing mind. The law of tithing created a test to show whether or not we were willing to be just with our own conscience. It was our duty to comply with it without reference to how the means might be used. Abraham's great trial was not placed upon him for the mere purpose of making him suffer. Its object was to test the extent to which he was willing to obey God. An honest tithing was one-tenth of what the individual earned. The speaker, in his childhood, had seen his ideal in regard to tithing carried out by the widow who had been driven into the wilderness by the ruthless hand of persecution. She paid a tenth of all her property, without deductions of any kind. She had never asked for help, because God had assisted her and He would do the same by others who took a similar course. It is too often the case that when men become rich they become too poor—in their minds—to pay tithing. The great principle associated with this law was that of obedience to the will of our heavenly Father, without which neither Jesus, Jacob, Abraham nor Joseph Smith could have maintained the positions they now occupy.

The choir and congregation sang:

Our God, we raise to Thee.

Benediction by President Lorenzo Snow.

[TO BE CONTINUED.]

ARE THE RICH THE TRUE WORSHIPPERS?

THE worship of the rich still prevails in the Churches. It is amusing to watch the course of the interminable discussion about the Church and the absentee working man. The real reason why working men as a body do not attend the sanctuary is that such a place is the home of flattery for the comfortable, genteel, well-to-do classes. This is a disagreeable truth, and therefore it is not alluded to in the discussion. The churches are still synagogues of respectables. The comfort and refinement of refined and comfortable people are, with rare exceptions, the first consideration. When the poor are, of course, asked to come, and the Gospel is offered them. But where does sacrifice come in? Of course, it often comes in in the sermons, prayers, and hymns. But all this is very different from the apostolic system which involved the abandonment of all material resources for the sake of saving a single soul anywhere and at any time. A minister with a thousand pounds a year salary, and a respectable congregation, is located in a very pleasant substitute for Paradise. But if ever the world is to be largely influenced by Christianity the system of modern ecclesias-

ticism must be radically upset. Sacrifice is dying out.—*Christian Commonwealth.*

SUCCESS AND FAILURE.

A man generally passes for what he is worth.—EMERSON.

The secret of success is constancy to purpose.—D'ISRAELI.

He who gives himself airs of importance, exhibits the credentials of impotence.—LAVATER.

Every man, however wise, requires the advice of some sagacious friend in the affairs of life.—PLAUTUS.

The best preparation for the future is the present well seen to, the last duty done.—GEORGE McDONALD.

The best way in the world to seem to be anything is really to be what we would seem to be.—TILLOTSON.

The fortunate circumstances of our lives are generally found at last to be of our own producing.—GOLDSMITH.

The talent of success is nothing more than doing what you can do well without a thought of fame.—LONGFELLOW.

Success in life is a matter not so much of talent or opportunity as of concentration and perseverance.—C. W. WENDTE.

Whatever career you embrace, propose to yourself an elevated aim, and put in its service an unalterable constancy.—VICTOR COUSIN.

Unless a man believe in something far higher than himself, something infinitely purer and grander than he can ever become—unless he has an instinct of an order beyond his dreams, of law beyond his comprehension, of beauty, goodness and justice, beside which his own ideals are dark, he will fail in every loftier form of ambition, and ought to fail.—BAYARD TAYLOR.

Many, if not all, of those who attain eminence in life, keep constantly before them an ideal character, adorned with virtue and excellencies, which they strive to make their own. The ambitious youth forms a conception of such an ideal. He attributes to it every valuable quality, invests it with every grace. Henceforth it becomes his model. Here is a combination of virtue to whose possession he may aspire, a perfection toward which he may approach. True, he may never attain it. Like the mariner guided by the polar star, he may never be able to reach that bright object which hovers over his pathway and directs his course; yet without it he would wander aimless and purposeless upon the great ocean of existence.—BULWER.

Take a little dash of cold water,
A little leaven of prayer,
A little bit of sunshine gold
Dissolved in morning air.
Add to your meal some merriment,
Add thought for kith and kin,

And then as a prime ingredient,
A plenty of work thrown in.
Flavor it all with essence of love
And a little dash of play;
Let a nice old book and a glance above
Complete the well-spent day.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 11, 1899.

"WITH WHAT JUDGMENT YE JUDGE."

FOR sixty-nine years the Church of Jesus Christ of Latter-day Saints has been assailed by the attacks of the most vicious men this century has produced, and all the weapons known to demons of the blackest dye have been used to compass its downfall; but in spite of all this, it is growing and flourishing as never before. The reason of its vitality is found in the fact that it is based upon the principles of eternal truth, and

"Truth crushed to earth shall rise again;
The eternal years of God are hers;
But error, wounded, writhes with pain,
And dies among his worshippers."

It is a notorious fact that all the supposed arguments of writers or speakers against "Mormonism," so called, have been hurled, not against that system, but against phantoms conjured up in the brains of such men from misconstructions of sayings of its advocates, from falsehoods perpetrated by its avowed enemies, or from misunderstandings of its principles. In either case they have been trying to destroy a fortification by bombarding its distorted shadow.

Isn't it about time that writers on that topic should learn that, in order to treat a subject fairly and intelligently, men must know something of the subject on which they propose to enlighten their fellow-men? In other lines of thought, men would be ashamed to write on subjects of which they know so little, but it is popular to cry "Down with the Mormons," and anything derogatory to their character or creed is swallowed without either salt or sugar; while few are willing to repeat anything favoring them. Many newspapers will readily publish sensational stories on the subject without any foundation in fact, but will utterly refuse articles calculated to present the matter in a true light. Such human canines are bold as lions to attack the "under dog in the fight."

The Latter-day Saints are not pleading for any special favors, but only for a spirit of fair play, and that those who attempt to teach the world what "Mormonism" is, would first learn something of it from those who are in a position to give the most reliable information concerning it. Would any Christian think it just to have his religion studied and judged by the writings of Paine or Ingersoll? This case is strictly parallel with the course of treatment received from the Christian world by the Latter-day Saints. Still it is consoling to know that there are many honorable

exceptions to this rule—men who, in defiance of the world's scorn, are willing to write or speak in defence of a maligned and persecuted people.

There is no excuse for ignorance in regard to this people at present, no matter what may have been the conditions in the past; for, in this age of fast travel, thousands are annually visiting the Saints at their homes, listening to their teachings from the pulpit, and observing the fruits of such teaching in the home life of the people. No people are more willing to have the rule, "By their fruits shall ye know them," applied to their lives than are they; for, although they make no claim to infallibility or perfection, they do profess to take the teachings of Christ as an ideal toward which they are earnestly struggling, and for which their hearts are yearning.

It may not be generally known, but it is nevertheless true, that the proportion of converts to the faith from among those closely associated with the people in their homes in the Rocky Mountains, is greater than in any other part of the world to day, and it would be well worth the while of the student of social life to spend a year or two in studying the organization, aims and inner life of that unmercifully proscribed people.

A. W.

THE latest arrivals from Zion came in on the 4th inst, all in good health and spirits. Owing to late changes in both rail and steamship time, and because President Schulthess, of the German Mission, was anxious to see and locate his contingent prior to his tour of the Conferences, the usual routine at "42" was dispensed with as far as the Continental Elders were concerned. The brethren for Great Britain enjoyed the opportunity however, and all departed for their fields of labor feeling fine, and anxious for opportunity and success.

THINK OF IT.—At ten minutes notice, the brethren of the Priesthood in the Manchester Conference collected twenty-two shillings and a penny which was forwarded by President Briggs to this office, for the relief of the two Armenian brethren still lingering in London. We are looking anxiously for further donations.

WHAT ONE CAN DO.—George Minns, Esq., of Ely, Cambridgeshire, whose liberality has been heretofore noticed and appreciated, has also sent one pound for the Armenian brethren, for which he shall be blessed. The example of donating ten shillings by the same liberal soul, for the erection of the lately-burned Latter-day Saints Church in Tennessee, could be profitably followed by many that we have not heard from as yet. Come! wake up brethren.

By letter from President Oldham of the Sheffield Conference, we learn of the death from diptheria of Edith Elsie, daughter of Joseph and Elizabeth Warr. She passed away at Sheffield, May 5, 1899, aged 3 years and 6 months. We join with President Oldham in expressing sympathy with the bereaved.

TO THE ELDERS.—Many will no doubt desire to read and own the full report of the last General Conference held in Salt Lake City, orders for which can be sent to this office, and, on receipt of the pamphlet, it will be forwarded; we expect orders for quite a few. Price will be simple cost.

WE learn from the *Deseret News* that Apostles John Henry Smith and M. F. Cowley will visit the churches in the Southern States Mission shortly.

ARRIVALS.—The following named missionaries from Zion arrived in Liverpool per American Line s.s. *Rhynland* on May 4, 1899: For the British Mission—E. W. Reese and Malcolm L. Butler, Salt Lake City; Joseph R. Price and W. M. Worthington, Oakley; Richard E. Jones and Jenkin Jones, Malad City, Idaho; David Penman, Weber; Albert R. Lyman, Bluff; Wm. J. Cox, Woodruff; E. T. Shepherd and Geo. F. Ashley, Paris, Idaho; Thomas W. Forsyth, Loa. For the German Mission—Richard T. Haag, Ogden; Frederick G. F. Huefner, Albert Toronto, J. P. Goddard, James L. Woodruff and Sister D. H. Christensen, Salt Lake City; Jacob Müller, Providence. For the Scandinavian Mission—Peter Frost, Benson; Emil Anderson, Logan; Louis K. Anderson, Salem, Idaho.

Sister Christensen is en route to Berlin to meet her husband, Elder D. H. Christensen, who is laboring as a missionary in that city.

RELEASE AND APPOINTMENTS.—Elder Albert Glover of the Sheffield Conference has been honorably released to return home on May 11, per Anchor Line s.s. *Ethiopia*.

The following named Elders have been appointed to labor in the various Conferences as follows: E. W. Reese and Jenkin Jones, Welsh; Joseph R. Price and Geo. F. Ashley, Nottingham; Richard E. Jones, Liverpool; David Penman, Newcastle; Albert R. Lyman, Leeds; William J. Cox and Thos. W. Forsyth, Birmingham; E. T. Shepherd, London; Malcolm L. Butler, Sheffield; W. M. Worthington, Scottish.

NEWCASTLE CONFERENCE NOTICE.—A Conference of the Church of Jesus Christ of Latter-day Saints in the Newcastle Conference District will be held in the New Assembly Rooms, Shields Road, Heaton, on Sunday, May 21, 1899. Meetings will commence at 10:30 a.m., 2:30 and 6:30 p.m.

JOTTINGS BY THE WAY.

A MILE of broken tunnel brings the traveler on the "Midland" to the outskirts of Liverpool, where green fields, quiet parks and private grounds arrest the eye, after a long gaze on monotonous brick and noisy streets. Through Warrington, Stockport and into the Peaks of Derbyshire was a lovely ride; vegetation bursting everywhere, the larch in its lovely green, and birches in the bud, shrubbery at the stations in varying degrees of verdure, then tunnel after tunnel as they opened for the fleeing train, past great quarries and giant limekilns as if to supply a nation, along

ravines, under bridges and over water-courses, with many a glimpse that reminded of home canyons and hilly slopes, then into Derby and along the beautiful valley of the Trent, with its fertile fields and herds of cattle; the stone walls, fences and rocky defiles had given way to brick houses, greening hedges and lovely reaches of strangely divided holdings and quiet villages, with the inevitable Church tower or spire of suggestive beauty, until Nottingham was in sight and a three hours fast ride ended.

President Ruff, the Elders and the Saints had laid themselves out for a good time, the tables were set, and every one seated on our arrival, and refreshment was prompt and satisfying, then the program was in order which all enjoyed.

Sunday, three well attended meetings of unmistakable fervor spoke volumes for united interest. The later congregations were larger than any seen in the mission. Some twenty-five Elders, including visitors, gave zest to things spiritual as each filled up the time. Many strangers were present and inquiry was stimulated by things said.

Priesthood meeting next morning in the little meeting house, and after dinner a visit to the Castle Museum where many precious things are stored, one room full of specimens of Nottingham manufacture was particularly interesting, but time was precious and supper waiting at Brother James Wells, where with his wife and children we had a restful time.

On the Castle grounds we had seen a large number of the city police being put through their evolutions or review by the Mayor and other officials, which was a fine sight; the view from this rocky eminence is simply indescribable, and tells the wisdom of the old warrior chieftains who selected the almost impregnable position and could always see their opponents long before an attack. Walked round the Arboreteum, the Cemeteries, Robin Hood's resorts and hiding places of the ancient time; then had a full gathering again in the evening, and music, singing, recitation and speaking until every one seemed satisfied to retire. Next day (Wednesday) Hucknall was visited, where a room had been rented for a lecture and the old-time bellman sent round; another good congregation greeted us and a good lively time was had. On the rail trip we saw scores of men working on the small allotments—2 x 4 rods apparently—putting in their garden seeds or preparing therefor a rented piece of land, seeming like an estate to the willing worker thereupon.

We were much struck with the management of this Conference, and the evident consideration given to the disposition of the Elders; three of the most experienced were most regretfully released to return home, where their influence will be felt. Brother and Sister Campbell from Utah, and Brother and Sister Jennings are in this Conference; the former sister is a missionary indeed, but is expecting to lay off for a brief time; we also visited Brother and Sister Hansen for a few moments, the former takes active part in singing, the latter is President of the Relief Society, and both anxious to reach Zion for a little family's sake.

A fine lot of Elders and a sympathetic President makes Nottingham a favored Conference, to all of which we reluctantly said good-bye and returned to "42."

In sympathy with Elder Coombs (who was suddenly called home to Utah), Elder George Ruff accompanied him from Nottingham to Liverpool and to the steamer; seeing him safe on board the steamer, made us late in leaving for Barnsley where the Conference was to be held the following day. President Oldham was on hand at the station, and we were soon ensconced in the Arcade Hall where the Saints were assembled and deeply interested in the program of the evening, after which a few words of greeting seemed in order, and in good spirits all departed looking forward to the Conference to come.

A good deal of faith had been exercised for fine weather, and the morning dawned beautifully as the Saints from far and near gathered in the large hall of the same building. Three great meetings were held with lively speaking, good singing, interested audiences and a peaceful spirit. The Elders and Saints of the Sheffield Conference constitute an attractive family, and President Oldham is master of the situation by the blessing of the Lord, and he loves his flock with much ardor, seeing he is a young but efficient man. Next morning Priesthood meeting was a fine success, and all the Elders felt like putting on extra steam in their given lines of work and duty. Several of the brethren went off into the streets of a neighboring town to announce a lecture for the evening; a few miles ride through a beautiful country found us entertained by the untiring Sister Ansil who has part of her family in Utah, then to the largest congregation of outsiders it has been our privilege to meet, they were orderly, attentive, and apparently satisfied; but weary we were glad to find rest with Brother and Sister Simpson, which was enjoyed.

Tuesday was a missionary day, visiting old haunts, old friends, and seeing new ones, leaving the impression of good conversation, warm feeling and invitation for renewal soon. After riding and walking, called on the ever ready Brother and Sister Warr but found sickness in the family, and missed what otherwise would have been a very pleasant evening, yet hoping for the blessing of change, we followed at a late hour into Sheffield. Incidental to the trip we had a visit to two families, relatives of the Salt Lake Maxwells. The Elders can have a resting place in the future with some right good folks.

Anticipating the installment of Elders due on the 4th inst., we bade good-bye to the warm hearted associates of a few glad days, and leaving smoky Sheffield we were soon in the Pennestone hills, amid green fields, moorland and many quarries; the gorse was in bloom on the barrens, primroses in the gardens, beauty in the station grounds; where deep cuts are made, trees are now planted on the slopes, and where a glimpse is had of the changing landscape surely every one may wonder how ingenuity ever devised the strangely formed fields which stretch from valley to valley, in beauteous living green; straight lines and square corners are surely at a discount save where modern reclamation has attacked the ancient moors and subdued them into partial fertility; the old saying that "curved is the line of beauty" must be the element which makes the English landscape so lovable and beautiful to the eye and heart.

The "Great Central" is said to have been the most expensive road in

England, one tunnel is claimed to be five miles long, but its gloom and thunder becomes half enjoyed by transition to smiling valleys, fertile fields, quiet rivers or streams, and the audible stillness of a rural district, only stirred now and then by a bird of song, the waterfall from a reservoir, or the rush of a passing train.

Back again to "42" and the whole becomes a memory, sanctified by association, and written as with a pen of iron or lead on the rock forever.

N.

MANCHESTER CONFERENCE.

THE Manchester Conference of the Church of Jesus Christ of Latter-day Saints was held on Sunday, May 7, 1899, in the Co-operative Hall, Broughton Road, Pendleton, near Manchester, President James Briggs presiding.

There were present: Of the Presidency of the European Mission, Elder H. W. Naisbitt; also Elder Attewall Wootton of the MILLENNIAL STAR Office, and visiting Elders as follows: President Amos N. Merrill, J. R. Hodson, M. T. Beck, Isaac J. Wardle, W. N. Hill of the Liverpool Conference; Ernest P. Horsley, John A. Brown, Jas. M. Horsley of the Sheffield Conference.

10:30 a.m. The speakers during this session were President James Briggs, who made a prefatory address welcoming all, and said that our anticipations would be realized in a successful gathering and spiritual refreshing. He was followed by President A. N. Merrill, F. G. Robinson, jr., Attewall Wootton and Isaac Wardle. The points in evidence from their remarks were an earnest testimony, as also the abundance of evidence, scriptural and scientific, proving the divine authenticity of the Gospel of Jesus Christ as established through the instrumentality of the Prophet Joseph Smith.

2:30 p.m. The authorities of the Church and the Presidency of the European Mission were presented and unanimously sustained. Elder James Briggs was sustained as president of the Manchester Conference, and the following Elders in their several districts: Wm. J. Clark, F. G. Robinson, Jr., Jos. E. Helm and Jos. Davies, Bolton district; Jos. Kirkham, Thos. Blake, John D. Bowers and Edwin Watson, Oldham district; Elliot Butterworth, Chas. R. Bailey, Moorside district; Winslow Farr, R. W. Simkins, Geo. W. Barnes and Jas. M. White, Heywood and Bury district; Geo. Collin Wood, J. C. Rushton, Jos. B. Daines, Wm. A. Dawson and B. R. Birchall, Manchester district; J. C. Rushton as Clerk of the Conference.

The following statistical report for the past six months was read: Missionaries from Zion—High Priests, 2; Seventies, 17; Elders, 1. Local Priesthood—Elders, 20; Priests, 15; Teachers, 5; Deacons, 3; members, 270; total officers and members, not including missionaries, 313; children under eight years of age, 93; total number of souls, 406. Number of branches, 8. Tracts distributed—from door to door, 40,870; in open-air

meetings and otherwise, 1,479. Books distributed—sold, 7; loaned, 127; given away, 93. Strangers' houses visited—with first tract only, 7,984; by first invitation, 212; by re-invitation, 194. Gospel conversations, 1,725. Meetings held—hall, 236; cottage, 131; out-door, 10; Sunday school sessions, 103; Bible theological classes, 10; Priesthood meetings, 5. Baptisms—new members, 14; confirmations, 14. Children blessed—of Church members, 8; of non-members, 1. Emigrated—over eight years old, 4. Died—over eight years old, 1. New subscribers for STAR secured, 6.

President H. W. Naisbitt occupied the time of this session, referring to the universality of the religious sentiment in the human family, and dwelt upon the necessity of a comprehensive understanding of the fundamental principles of the Gospel, as established and ushered in by Jesus Christ.

6 p.m. The speakers were, Elders Ernest P. Horsley, B. R. Birchall, H. W. Naisbitt and James Briggs.

A Priesthood meeting was held Monday morning at the Liberal Association Hall, 67 St. Oswald Street, Rochdale Road, Manchester.

On Monday evening a pleasant social gathering was held in the Manchester branch hall. To the choir and all who contributed to the success of the Conference, the thanks and gratitude of the Elders are extended, for we are all co-laborers in the cause of Christ.

J. C. RUSHTON, Clerk of the Conference.

PROVIDENCE AND CATASTROPHES.

THE terrible explosion at Toulon raises once more the old, old question, Why does God permit such events to happen? It is not likely that the modern man by searching will find out God any more than those Eastern men whose speculations recorded in the Book of Job have expressed the thoughts and yearnings of countless generations of mankind. We can only restate the eternal problem, and suggest conclusions which have been suggested before, but which are always capable of restatement. Here are scores of innocent people killed and injured (some of the latter for life) by an unforeseen and sudden catastrophe, due either to "accident" or, as is whispered, to some diabolical act of treachery. How can it be justified? If society puts to death the man who causes acts like this, must we not impeach the Providence which permits the act and sustains the arm of the miscreant who effects it? The question is still asked by men whose faith in a divine and beneficent order is shocked by the occurrence of a tragedy which overtakes innocent victims, and who ask in the desolation of their souls, Can God be just?

The first answer which occurs to the mind when this problem is raised is whether the negation of a divine Providence is of any help. If the tragedy were all without purpose, if it were merely due to molecular action uncontrolled by any supreme spiritual power, are we any further? Does the agnostic gain anything on that hypothesis? Obviously he does not, for he admits that matter is triumphant, and that the noblest aspirations of the noblest human soul may be canceled by a mere physical

act. The idealist (we use the term to cover all believers in a divine order) holds the faith that not a sparrow falls to the ground without the divine will, that "nothing walks with aimless feet," that death is not the final fact in life, but only an inevitable means of transformation to a higher plane of life. Faith can meet the catastrophes of life with a firm hope that the merely subjective impressions which a finite being entertains of these catastrophes are not, and cannot be identified with the objective facts as seen by an infinite intelligence. Thus the sceptic really gains nothing by his scepticism; the actual fact is to him just as terrible as to the believer, while the latter finds a hidden clue to the mystery which is sealed to the former. That a mere sudden chemical combination, itself without thought and controlled by no thought, irresponsible, regnant, a final fact in Nature, should exercise the power of absolutely destroying that wonderful piece of work called a man, of canceling his will, intellect, soul in a moment, and of wiping his personality out of the universe, is a thought so horrible, so unbearable, that if it were really believed by the bulk of the human race, madness on a gigantic scale would inevitably follow. We are kept sane by a reasonable faith that all we see, as Wordsworth says, is "full of blessings."

But, in the next place, it is worth noting that it is only the unusual tragedies of the world that call forth expressions of doubt or positive unbelief. "Every moment dies a man," and yet this constant passage of souls into the unknown produces no impression. It is only when wholesale death within a given area takes place, that men's minds are swayed by unbelief. The earthquake at Lisbon, we know, seriously affected the religious thought of Europe; though, we must recollect, it affected Europe at a time when faith was at a low ebb. But why should such an event affect the minds of men who profess, above all things, to be governed by reason? These men know how the crust of the earth is composed, they know of the volcanic formations, they know that if you build on these, you must be prepared to take the consequences. They do not expect that letters of warning shall be traced by divine power on the sky; the uniformity of Nature is the very fundamental article of their creed. So much for the naturalness of the catastrophe. But there is the subjective human side. Well, every one at Lisbon, every one at Toulon, had to die at some time; why not in one way as soon as in another? Is it worse to die suddenly than to die after months and years of protracted suffering? Is not the most painless death, so far as we can guess, the instantaneous death by a stroke of lightning? The victims at Toulon felt one tremendous shock and all was over. But the victim of consumption in some dark city slum suffers a daily death, as it were; the patient in a cancer hospital can tell of a lingering agony which the thousands engulfed at Lisbon or in Ischia never knew. We need not for the moment, to use the words of Herodotus, carry up our story into the unseen world. Taking the facts as given here, we can only say that it is a vulgar illusion which strains at the Toulon explosion as being inconsistent with divine Providence, and yet swallows without difficulty the single, common, everyday tragedies of human life.—*Spectator*.